RN-60413
Vault P
M235.4
H873m
1853

TRACTS ON MORMONISM.

No. 1.] Price One Penny. [Tenth Thousand.

(3)

THE

MORMON ELDERS

AND THE

DEVILS:

A FULL EXPOSURE OF AN ACCOUNT OF A TERRIFIC CONFLICT BETWEEN A

MORMON ELDER AND 319 DEVILS;

IN WHICH THE LATTER WERE TOTALLY DEFEATED, AND TWO SAINTS DISPOSSESSED: WITH SPECIMENS OF OTHER

MIRACLES

PERFORMED BY THE

MORMONITES, OR LATTER-DAY SAINTS.

EXTRACTED FROM THE

"MILLENNIAL STAR."

BY H. T. J.

LONDON:—GILBERT, Paternoster Row.
LIVERPOOL:—SHEPHERD, Scotland Road.
BRIGHTON:—CHAMPION, London Road.

1853.

MORMON MIRACLES.

AMONG the many arrogant pretensions of the "Mormonites, or Latter Day Saints, is the power they lay claim to of working miracles. On page 86 of the Book of Doctrines and Covenants, the following promise is made in a pretended Revelation given to the Mormon Prophet, Joseph Smith, Junior:—"And these signs shall follow them that believe:—in my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my mame they shall open the eyes of the blind, and unstop the ears of the deaf, and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them, and the poison of a serpent shall not have power to harm them." And again, on page 132, "I came unto my own, and my own received me not; but unto as many as received me, gave I power to do many miracles." The instances cited by the Mormons in proof of their possession of miraculous powers are very numerous; we shall not, therefore, avail ourselves of any of the statements that are current among their opponents, and which of course are regarded as fabrications, and are denied by the Mormons, but select in preference, some specimens of their miracles, as recorded by themselves as such, in their own monthly publication, the *Millennial Star*. In vol. 9, page 231, in a letter addressed to Mr. Orson Spencer,* an account is given of a terrible conflict between some Mormonite Elders, and the Powers of Darkness, which ended in the casting three hundred and nineteen devils out of a *Mormonite Priest* and a female *Saint*, whom they had possessed.

"Dear Brother Spencer, "Leamington Spa."

"I have heard it stated by some that the devil is bound, and we were enjoying the thousand years' rest; but I think that what has taken place among us, will shew, that instead of the devil being bound, he is loose, and exercising more power than he has done for some time past.

"Our conference was appointed to be held on Sunday, June the 20th, at Coventry. In order to attend it, brother and sister Freeman came with brother Currell, who had been proposed at the council meeting at Stratford-on-Avon, to be ordained to the office of a priest; but as soon as he had expressed his willingness to take the office, some evil spirits (devils) entered him, and declared he should not be ordained; and if he went to the conference, they would go to. This was on the 15th, and on the 19th, they left home for Coventry, about twenty miles distant. On the road, the devils entered brother Currell several times, and four times while passing through the town of Warwick; and were as often rebuked by elder Freeman, in the presence of many people, to whom he bore a faithful testimony. At length they arrived at Leamington Spa, in order to remain the night; but as soon as they entered the house, the devils began to rage and swear. I got to the house about nine o'clock in the evening. I had scarcely got in before they began to swear at me. I rebuked them, and they came out of him; but as fast as one lot went, another came, declaring Currell should not go to Coventry: each party tearing him and trying to kill him: thus they continued until one o'clock, when we lay down until five, when another party came swearing that we should not take him to conference, and tried to choke him. We cast out several lots until eight o'clock, when five of us started, to take him with us to Coventry, ten miles distant. Several times we cast them out on the road; but in coming to Stoneleigh, the struggle was fearful. However, we rebuked them in the name of Jesus, after they had declared we were the *servants of the Most High God.* As many people were gazing at us, we bore a faithful testimony to them, and went our way. As we drew near to the city, we attracted the attention of the people, who were walking out, for the devils came oftener and stronger, swearing by the God that made us, we should not take him to conference. By this time, a number of the brethren from Coventry met us. I got them to carry brother Currell, while I walked by his side, and rebuked the devils as fast as they came. We arrived at the room about half-past eleven o'clock—a great crowd following us into the room. I endeavoured

* One of the Twelve Apostles of the Mormon Church.

to speak to them, but the foul spirits came so often, and what with the noise and confusion of the people, I thought it best to close the meeting. While we were preparing for dinner, some stronger devils took possession of brother Currell: we expelled them, and in came two policemen, and took brother Currell to the police station I went with him, others following, amid the insults and hooting of the mob, to the station. The superintendent on hearing the case, ordered brother Currell to be locked up for having a devil, and me for casting him out, and thus causing a disturbance. In about two hours we were let out on bail. On our return from prison, the streets were lined with spectators, anxious to see the men who had been locked up—the one for having, and the other for casting out a devil. We arrived at the room about three o'clock, and commenced the business of the conference. Among others, it was voted, 'That brother R. Currell be ordained to the office of a Priest.' When we laid our hands upon him, the devil entered him,* and tried to prevent us from ordaining him; but the power of Jesus Christ in the Holy Priesthood was stronger than the devil, and after all the endeavours of the powers of darkness to prevent us, in the name of Jesus Christ, we ordained brother Richard Currell to the office of priest in the Church of Jesus Christ, of Latter Day Saints.

"I should inform you, that when the devil found he was defeated in brother Currell, he entered a sister, and kept coming in for several hours. As fast as one lot were expelled, another lot entered: at one time we counted twenty-seven coming out of her. When we rebuked them, they would come out, but as soon returned again. How was it they could acknowledge the power, and would damn our power, damn our gospel, and tear and bite? The sights were awful; but it has done us all good. I may as well say, that some of the devils told us they were sent, some by Kite, Judas, Kilo, Kelo, Kulmonia, and Lucifer. Some of these they informed us, were presidents over seventies in hell. The last that came, previous to our going to prison, told us he was Kilo, one of the presidents, and his six councillors. We cast them out thirty times, and had *three hundred and nineteen devils;* from three to twenty-seven coming out at a time.†

"I shall feel obliged for any instructions you can give me on this subject." "Yours, THOMAS SMITH."

From the above it appears, that the persons out of whom devils were cast were believers. Can a single instance be furnished in which either Christ or his apostles cast devils out of believers, much less out of church officers? Was it not the wicked who were possessed in those days? But the Mormonites first baptize for the "Remission of Sin," then lay on the hands for the gift of the Holy Ghost; and the person, whose sins are remitted, and who has been made a partaker of the Holy Ghost, can then have the devils expelled. How absurd and blasphemous are such pretensions! In the next place, it is evident that the police had greater power over the devils than the elders, for while it required a number of the brethren to take Currell to Coventry, two policemen were found quite sufficient to convey, both the possessed and the dispossessor to the station house.

Another scene of the casting out of devils, related by Captain Daniel Jones, a Welsh elder,‡ dating from Merthyr Tydvil, is still more

---

* The Mormonite elders profess to give the Holy Ghost by laying on of their hands; but it seems to be quite uncertain whether it will be the Divine or an Evil Spirit that will be communicated. In Currell's case, "as soon as the elders laid their hands upon him the devils entered him."

† A Mormonite elder in this town, (Brighton) informed the writer that he cast seven devils out of a young woman. He declared it was true, for he saw them come out of her, and dodged them about under the seats of the chapel, until they went—he knew not where. This was a trifling feat when compared with elder Smith's.

‡ Captain Daniel Jones was an apostle of Mormonism in Wales, he is now at the Mormonite Settlement in the Salt Lake Valley. A writer of a letter from there, and published in the *Swansea Herald* for August 20th, 1851, says, when speaking of a bad road on which he had travelled, "I would not wish to see any one on it, except that *scamp* Captain Daniel Jones, who prevailed on many to go with him, who are now worse off than slaves. Amongst them may be seen a respectable woman from Carmarthenshire, who sold all her property in Wales, and went with Jones, and left her husband penniless. *She is now his concubine, or what they term a 'Spiritual Wife.'*" (Capt. Daniel Jones has recently returned on a mission to Wales.)

outrageous. The account occurs in the ninth vol. of the *Millennial Star*, p.p. 39 and 40. "In the afternoon of the 21st of December, 1848, the power of God, and also the power of darkness, shewed a wide and marvellous contrast. While I was describing the beauties of Zion, together with the importance of building up there a temple to the Most High God, and the resulting consequence thereof to the saint's glory, and the overthrow of Babylon,—the prince of darkness thought I was getting too traitorous in the midst of his dominions. He could not bear such good and powerful truths, so he sent a legion of evil spirits into the hall at the time; as though he was determined, with one grand rally, to storm our little fortress, and demolish our citadel with impunity. In five minutes after their arrival, which was seen by some, three females were possessed, and many more were nearly as bad. However, I perceived the enemy's design, and having command of the post, I lost no time in returning him a heavy broadside with the artilleries of heaven, by commanding every evil spirit to depart in the name of Jesus Christ; which was responded to with such loud Amens! that the neighbours thought it thundered, and all the devils, except three, run away in a fright, and the echoes opened the windows of heaven, so that the power of God was felt and seen by all others in the place; and some of our worst persecutors having come there with evil intent, confessed that God was with us, and shouted Amen as loud as any. There were hundreds of young Saints who had never witnessed the like, and who were rather timid, which caused me to maintain the platform for more than an hour to teach them the wiles of the devil, and to encourage them to be brave in the power of God. In the meantime, I had some elders to those possessed, to rebuke the spirits, who were all the time making the loudest noise with me and each other, calling out 'Old Captain, have you come to trouble us? D——d old Captain, we will hold you a battle.' Many other expressions used would be too indecent to utter, and others useless, I suppose. But some spoke English, through one that knew no English of herself, and revealed many mysteries: others spoke in tongues praying for a reinforcement of their kindred spirits, and chiding some dreadfully by name, such as Borono, Menta, Philo, &c., for not obeying their mandates with greater alacrity and courage. The spirits left one of the three females at the first rebuke; but the others cursed all the elders, calling them by names with which the females were totally unacquainted. They said they were at Carthage at the 'Slaughter of the Prophets.'* We compelled them to acknowledge the authority of the priesthood, loudly, to the astonishment of all. They swore they would not depart without old Brigham Young,† from America, would come,—that they would have to obey him; but that they held an office higher than any others. I questioned one of them on that, whether he had possessed any other person in Wales?—'Yes, very many,' was the reply. I asked—'Did you ever leave one unless compelled? He replied —'No; nor will I go from here either.' Then I rebuked him for telling a falsehood, inasmuch, as that Brigham Young had never visited Wales; and that he had better business than to come to wait on such beings as him. At which he so sneered and laughed, that it echoed through the hall, and alarmed many; at the same time the streets were crowded with strangers and policemen, drawn there by the noise; and shortly the whole town was in an uproar, like Ephesus of old. * * * * Having

* The prophets alluded to are Joseph Smith and his brother Hyrum. They were arrested on various charges of violence, and acts of treason against the state of Illinois, and thrown into Carthage gaol, when a mob, who were infuriated by their numerous crimes, overpowered the guard, and took the law into their own hands, in accordance with Smith's doctrine, taught in the Book of Doctrines and Covenants, page 218, "Nevertheless, thine enemy is in thine hand, and if thou reward him according to his works, thou art justified." They shot him accordingly.

† Brigham Young is Smith's successor as president of the Mormonite Church: he is supreme in the Salt Lake Valley. That he is a polygamist will appear evident from the following extract from a letter from a Mormon, who was induced to go there from this country by the elders. He said, "Brigham Young has twenty-four wives,—nineteen of them have infants at their breasts at present; and those lower in office than he have a smaller number, in proportion to their office, according to their station: some have fourteen, some seven, and others different numbers." The letter was printed in the *Swansea Herald*, for March 24th, 1852.

understood that these two females had been frequently possessed elsewhere —had the spirits rebuked as frequently by the power of the priesthood,— and again giving way to them and living in transgression,—I found out the reason why the spirits assured us so often 'That they had a right to them, and that they (the females) had broken their covenant.' The instructions of our beloved brother Hyde to me, to cut off such after the third offence, came forcibly to my mind. The spirit said we could not cast them, because some doubted in their minds. And one of them told me to my face, in a harsh voice,—'You doubt yourself,'—which was too true, because that I saw the Lord had no alternative under the circumstances, but either to turn a deaf ear to our prayers, or disregard the council of brother Hyde; and I was pretty confident he would do the former, though to our great annoyance and mortification at the time. The next thing I done, was to close the meeting, and call the elders together with the females (who were all this time biting, kicking, and swearing most awfully, and being held by men), and explain to them the principle above alluded to; and when I proposed to cut the females off from the church, they all agreed to it; and after laughing, deriding, and saying that that was what they wanted, the spirits left them both in less than five minutes, so that the females recovered themselves, and went home without inconvenience. In that night's meeting, our hall was more crowded than before if possible, and I took the liberty to show the cunning craft of the devil; and that the evil spirits had given the Old Captain, such a strong testimony and good recommendation, as their inveterate foe. During all this time, the spirit had led one of the females back, though late; but the place was too crowded for her to get inside; and he kept her running about the streets in front of the hall, shrieking, cursing, barking, and howling the most hideous noises imaginable, which at times penetrated the assembly, but failed to get inside, so that we had a glorious meeting, in spite of him and all his legions; and after speaking with my whole strength, for seven hours and a half, with but little cessation, I closed the meeting, and disbanded our noble battalion, fully determined to be more valiant than ever."

The ludicrousness of the above narrative, and the outrage of common sense and common decency it contains, are not its worst features; but the impiety, profanity, and awful blasphemy of which Captain Daniel Jones is guility, are truly shocking, when he asserts, that he contended for seven hours and a half with the devils; and that he knew the Lord had no alternative, but to act under certain circumstances, in a certain manner.

Many are the instances which the Mormons adduce in proof of their possession of miraculous healing. The following are given. A preacher of the name of Westwood, writing in the first number of the 9th vol. of the *Millennial Star*, says:—"A woman in the Wesleyan connexion, of the name of Richardson, who has had a running disease of the legs for some years, heard me preach once. She told her friends she was sure I was a servant of the Lord; and such was her faith, that if she could but touch me, she should be healed. She obtained her desire, and is healed. Still she has not obeyed the gospel, but has turned round persecuting those who would obey. And those who witnessed the miracle of healing, imbibed the same spirit as in the days of Christ, when they said,—'He casteth out devils by Beelzebub, the prince of Devils.'"

In a communication from Huddersfield, mentioned in the same publication as the above, a Mormon preacher says:—"On Sunday, the 3rd of December, 1848, at three o'clock in the afternoon, I was seized with cholera of the most virulent kind, bowel complaint, vomiting, and cramp, in which I laboured in a most painful condition for some time, until the elder was relieved from preaching, at seven at night; and who being called on then, came to my assistance, joined in prayer, and then anointed me with oil;* and when the brethren laid on their hands, I

* A short time ago, the writer went to a Mormonite Meeting, and saw three men leaning over a flask of oil. I enquired of an official—a raw countryman, what the ceremony meant. He said, "they are dedecrating the oil." I replied, "I suppose you mean consecrating it?" "Yes, that is it: it is what our elders puts on folks what's sick, to heal them. If sick folks would send for our elders, instead of the doctor, they would get well a mortal deal quicker."

was immediately restored." "On Sunday, the 16th of December, Sister Morrison was seized with the same complaint, whereupon, I was called to attend her. I administered the ordinance morning and night, and she was also healed."*

But whether the persons who are anointed with the oil, and have laid upon them the hands of the elders, recover or die, it is regarded equally miraculous in the estimation of the Mormonites, as the following case, which occurred at Glasgow, exemplifies. A paragraph having appeared in a Glasgow newspaper, under the date of February 2nd, 1849, stating, that two young girls attacked with cholera, had died under the treatment of a Latter-Day Saint and several assistant elders. The following explanation was given by the Mormons: it is to be found like the other cases, in the eleventh volume of the *Millennial Star*.

"The two sisters (Mary and Elizabeth Murray) worked in a mill at Govan. About four o'clock p.m. on the 15th of last month, Elizabeth was seized with the cholera, while at work in the mill. She and her sister Mary immediately started for home. The afternoon was wet, and the poor girl was soon almost perished with the cold. They called at several houses by the way, and asked for the privilege of a fire; but instead of granting their request, the inmates drove them into the street, and shut their doors upon them. By the time they got to brother Stewart's (which was directly on their way home), Elizabeth was so overcome, she could go no farther. Here they were kindly taken in. The sisters in the neighbourhood immediately gathered. The poor girl was soon relieved of her wet clothes, and put into a warm bed. The elders were sent for; and they came and anointed her with oil in the name of the Lord Jesus: laid their hands upon her, and prayed the Lord to make manifest his power in her behalf, and rescue her from the grasp of the destroyer. During the night, Mary was also seized with the same disease, but was not laid in the same bed. They bore their sufferings patiently for a short time; but soon they became weary of suffering, and besought the elders present to lay their hands upon them, and pray the Lord to take them to himself, for they had suffered enough. The brethren did so. They were eased from pain, and went off so calmly and quietly, that those around could hardly tell when the last breath left the body.

"This soon created a stir; the doctors were sharp set after the affair, determined in their holy zeal to bring the whole matter before the authorities, and inflict condign punishment upon elder Stewart, that all persons might hereafter take warning, and suffer no one to leave the world without their assistance. That their exodus from the stage of action might be scientifically attended to, and heavy fees thereby secured to themselves, brother Stewart was accordingly arrested, and brought before the magistrates, to answer to the charge of *culpable homicide*. He bore himself nobly,—faced his accusers boldly,—preached the gospel to them in his defence, until they were ashamed of themselves, and were glad to dismiss the matter."†

It is worthy of remark, that all the persons upon whom the alleged cures were wrought, were, with one exception, Mormonites. Mrs. Richardson was a Wesleyan; and if in her case, the cure was really effected, we can

---

* How was it she required a second application of the oil? Why was she not immediately restored like the other? A Mormonite in this town (Brighton), applied to a chemist, for something to relieve a bad sore throat. He advised her to seek medical aid. She replied, "I am a Latter-Day Saint, and we are not allowed to go to the doctor. If any thing is the matter with us, the elders anoint us with oil; *but I don't think the oil goes quite far enough.*"

† The following account of an intended miracle is related by Mr. Tucker: it can be found in a volume published by Dr. Bennett, on Mormonism.

"Towards the close of a fine summer's day, a farmer in one of the States, found a respectable looking man at his gate, who requested permission to pass the night under his roof. The hospitable farmer readily complied. The stranger was invited into the house, and a good and substantial supper placed before him. After he had eaten, the farmer, who appeared to be a jovial, warm hearted, humourous, and withal shrewd old man, passed several hours in pleasant conversation with his guest, who seemed to be very ill at ease, both in body and mind: yet, as if desirous of pleasing his entertainer, replied courteously and agreeably to whatever was said to him. Finally, he pleaded fatigue and illness, as an excuse for retiring to rest, and was conducted by the farmer to an upper chamber, where he went to bed.

"About the middle of the night, the farmer and his family were awakened by the

hardly suppose it possible, for her to have hesitated, to identify herself with a church, whose ministers possessed such virtue, that only to touch them, was a certain cure for sore legs of many years' standing; but Mr. Westwood informs us, that she still remained an unbeliever; and what is worse, became a persecutor.

Again, if it is a fact that the miracle was wrought, why did not Mr. Westwood obtain the testimony of witnesses? for according to his statement, there were witnesses of the miraculous healing: but he has not done so,—we have only his word for it; and any one who is acquainted with the general wickedness of Mormonite elders and the particular propensity they have for lying, will regard that but as of little value. He tells us moreover, that the witnesses of the miracle, imbibed the same persecuting spirit, as her, upon whom the cure was effected: we must conclude therefore, either that the whole affair is a fabrication, or, which perhaps is more probable, that he was wicked enough, to assert that he

---

most dreadful groans, which they soon ascertained, proceeded from the chamber of the traveller. On going to investigate the matter, they found that the stranger was dreadfully ill, suffering the most acute pains, and uttering the most doleful cries, apparently, without any consciousness of what was passing around him. Everything that kindness and experience could suggest, was done to relieve the sick man; but all efforts were in vain; and to the consternation of the farmer and his family, the guest expired in the course of a few hours.

"In the midst of this trouble and anxiety, at an early hour in the morning, two travellers came to the gate, and requested entertainment. The farmer told them, that he would willingly offer them hospitality, but that just now, his household was in the greatest confusion, on account of the death of a stranger,—the particulars of which, he proceeded to relate to them. They appeared to be much surprised and grieved at the poor man's calamity, and politely requested permission to see the corpse. This of course the farmer readily granted, and conducted them to the chamber, in which lay the dead body. They looked at it for a few minutes in silence, and then the oldest of the pair, gravely told the farmer, that they were elders of the Church of Jesus Christ, of Latter-Day Saints; and were empowered by God to perform miracles, even to the extent of raising the dead; and that they felt quite assured, they could bring to life the dead man before them.

"The farmer was of course considerably astonished at the quality and powers of the persons who addressed him, and rather incredulously asked, if they were quite sure they could perform all they proposed to? 'O certainly! not a doubt of it.' The Lord has commissioned us expressly to work miracles, in order to prove the truth of the Prophet Joseph Smith, and the inspiration of the books and doctrines revealed to him. Send for all your neighbours: that in the presence of a multitude, we may bring the dead man to life; and that the Lord and His Church may be glorified to all men!' The farmer after a little consideration, agreed to let the miracle workers proceed, and as they desired, sent his children to his neighbours, who, attracted by the expectation of a miracle, flocked to the house in considerable numbers.

"The Mormonite Elders commenced their task, by kneeling and praying before the body, with uplifted hands and eyes, and with most stentorian lungs. Before they had proceeded far with their prayers, a sudden idea struck the farmer, who quietly quitted the house for a few minutes, and then returned and waited patiently by the bedside, until the prayer was finished, and the elders ready to perform the miracle Before they began, he respectfully said to them, that with their permission, he wished to ask them a few questions, upon the subject of their miracle. They replied, that they had no objection. The farmer then asked, 'You are quite certain you can bring this man to life again?'—'We are'. 'How do you know that you can?'—'We have just received a revelation from the Lord, informing us that we can.' 'Are you sure that the revelation was from the Lord?'—'Yes, we cannot be mistaken about it.' 'Does your power to raise this man to life again, depend upon the particular nature of his disease, or could you bring any dead man to life?'—'It makes no difference to us, we could bring any corpse to life.' 'Well, if this man had been killed, and one of his arms cut off, could you bring him to life, and also restore to him his arm?—'Certainly, there is no limit to the power given us by the Lord It would make no difference, even if both of his arms and legs were cut off.' 'Could you restore him if his head had been cut off?'—'Certainly we could.' Well, said the farmer, with a quiet smile upon his features, 'I do not doubt the truth of what such holy men assert; but I am desirous that my neighbours here, should be fully converted, by having the miracle performed in the completest manner possible, so by your leave, if it makes no difference whatever, I will proceed to cut off the head of this corpse. Accordingly, he produced a huge and well sharpened broad axe from beneath his coat, which he swung above his head, and was apparently about to bring it down upon the neck of the corpse; when, lo and behold! to the amazement of all present, the dead man started up in great agitation, and swore he would not have his head cut off for any consideration whatever.

"The company immediately seized the Mormons, and soon made them confess, that the pretended dead man was also a Mormon elder; and that they had sent him to the farmer's house, with directions to die there at a particular hour, when they would drop in, as if by accident, and perform a miracle that would astonish everybody. The farmer, after giving the impostors a severe chastisement, let them depart, to practise their imposition in some other quarter."

could, and presumptuous enough to make the attempt, to work a miracle, and as a matter of course, failed.

With respect to the alleged miraculous cures of cholera at Huddersfield, it is sufficient to notice, that they are said to have been wrought by Mormons, upon Mormons, and before Mormons: unless some more disinterested evidence is produced, we cannot believe, as such testimony is utterly valueless.

The affair at Glasgow terminated more seriously, though not less miraculously in the estimation of brother Stewart. When he saw that the cholera did not flee at his touch, unwilling to lose the credit of a miracle of some kind, he discovered that the poor girls had suffered enough: the elders therefore laid their hands upon them again, and they "went off calmly and quietly;" so that whether those operated upon by the elders, recover or die, it is regarded as equally miraculous by the Latter Day Saints.

That miracles were wrought by the Prophets, by Christ, and by the Apostles, we firmly believe; that the design of miracles is accomplished, and that they have now ceased, we as firmly believe; they have furnished divine testimony to the authority of those, who professed to be divinely commissioned; they were the Almighty's seal to the truth of the doctrines, taught by those by whom they were wrought. God would never give his sanction to a lie. Mormonism is a palpable, a huge lie; it is as dishonouring to God, as it is destructive to the souls of men; as opposed to Scripture, as it is to common sense; as absurd, as it is blasphemous. Its founder, Joe Smith, was as depraved and licentious, as the prophets and apostles were pure and holy. Is it to be believed then, that the Almighty would contradict himself, by giving his sanction to a system—the most corrupt; to an imposture—the most vile? No, He will not. "He is a God of truth, without iniquity, just and right is He."—Deut. xxxii. 4.

If this tract should fall into the hands of any who have embraced this wicked system, let me beg of you, to be no longer deceived by those, who profess to be your teachers; whose only object it is, to weed you of your property, and rob you of your liberty. Believe them not, when they tell you they possess apostolic gifts and powers; and that your sins can be remitted only by baptism, and that that rite can be administered only by themselves. The gifts and powers of the apostles ceased with the office of an apostle; and salvation is to be obtained through faith, and not through baptism. "God so loved the world, that He gave His only begotten Son, that whosoever believeth, shall not perish, but have everlasting life."—John iii. 16. "We have redemption through His blood, even the forgiveness of our sins."—Colossians i. 14. "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts xvi. 31.

Some who read this tract, perhaps may be amused with its contents. But this is not the object of the writer. It is to preserve you from falling a prey to wicked and designing men, whose only claim to notice, is their vice and profanity, that these pages are sent forth. But while he warns you of error, he would exhort you to embrace the truth,—to study "the Holy Scriptures, which are able to make you wise unto salvation." The Bible, and the Bible only, contains a revelation from God to man. That the writers of that blessed book were divinely inspired, is as evident, as that Joe Smith was an impostor. Proofs of its divinity, are as abundant and plain, as the marks of forgery and imposture in the Book of Mormon; and this divinely inspired word declares, "that all have sinned and come short of the glory of God."—Romans iii. 23. "Except a man be born again, he cannot see the kingdom of God."—John iii. 7. "Without holiness no man shall see the Lord."—Hebrew xii. 14. "The wicked shall go away into everlasting punishment, but the righteous into life eternal."—Matthew xxv. 46.

H. T. J.

Will be ready shortly, Part I., price One Penny, of "The Life of Joe Smith, the Mormon Prophet." To be completed in Two Parts.

F. Wigney, Printer, &c., 14, New Road, Brighton.